

as much confidence as if he were there. In taking a ticket for a journey to distant parts, he walks by faith, he rests on testimony. Christians, in like manner, "look not to the things that are seen but to the things that are unseen." Only in their case the testimony rests on a firmer basis,—for "if we believe the witness of men the witness of God is greater,"—and the interests wrapt up in the unseen are infinitely more important, "for the things that are seen are temporal, whilst the things unseen are eternal." But because of the future and the unseen carrying it thus over the present and the visible,—as evidenced by our Secularist emigrant, who, to better his circumstances, abandons what he sees and knows for the land afar off, and circumstances and surroundings new and strange,—we need not necessarily be unmindful of the present and the visible.

The healthy happy Christians generally know how to make the "best of both worlds," and find Godliness profitable unto all things, having the promise of the life that now is and that which is to come. He tries to make this present evil world the better for his presence.

The Secularist's charge against Christianity, that it unfits for the ordinary duties of life and cuts the sinews of exertion, that it renders its professors, in their anxiety for the future, indolent and indifferent respecting the present, is thus practically met. The commerce of the world is mainly in Christian hands. The Charities of the world are administered chiefly by Christian generosity. The industries and inventions of the world are the product, for the most part, of Christian genius and skill. But our space is more than exhausted and we must, for the present, somewhat abruptly close.

R. F. BURNS.

Halifax, 14 December, 1889.

